

PROVERBS and PARADOXES

Breaking forth in the day of Contention between the Parliament and Army, to prevent the dividing of the Army, and the Apparent Deluge of blood, so long endeavoured, and now brought to passe by the Jesuite and Kings Party, using the Presbyterian and Parliament men, as the Monke the Cates Paw, but hath lingered in the Birth by needlesse Importunities, stepping into the Press before them.

PROV. 28. 2.

For the Transgression of a Land many are the Princes thereof: but by a man of understanding and knowledge the State shall be prolonged.



I. Not Governours but Government is the delight or grievance of a Nation.

II.

It is not a King, It is not a Parliament, It is not an Army that makes a Nation happy, if the Government be bad.

III.

Government is a Systeme, or Body of Lawes, Statutes and Judgements, containing the duties both of Governours and Governed.

IV.

Good Government makes good Governours, and rejoyceth the Governed: but bad Government maketh bad Governours, and the Governed mourns.

A

V. Good

Pro. 13. 3.

Pro. 28. 4. 12.

Ys. 28.

Pro. 29. 2.

(2)

V.

Good Government is unchangeable, but bad Government, safety no longer then the Power of the Sword.

VI.

Good Government is only from God, but bad Government is only from men.

VII.

Governments, invented by men, tend alwayes to their own Interest.

VIII.

When Governments depend on Governours, they last but a short time of Life; the first part deducted for Incapacity, and the latter part oftentimes cut off for Disability, or Infidelity.

IX.

When Government depends on Governours, they change with every Person, and every Passion. New Lords, new Lawes.

X.

Government is more then Governours, as the whole is more then a part; when therefore Governours will bee greater then Government, it swells them up into a bubble, and they break. Gnats cannot swallow Camells.

XI.

When Governours will be greater then Government, they frighten Government, and squeeze the People, to the capacity and bondage of their Lust.

XII.

Such Government disquiets every ambitious Spirit, to contrive how he may get next into the Saddle, and his friends are Parasites of the same mould, with their Attendants, fraud and cruelty.

XIII.

Governours and governed might make up a Government, as parts make up a whole. But because Governours and governed can never meet together in one, nor agree together if met; therefore it is impossible for men to make a compleat Government, although when all is done, it were but humane, if God be left out, and far below the Government of God.

XIV.

Mar. 24 24.

XIV.

The framing of a Government is called a Law-giving or Legislative power, but that (if good) is not in man. Legislative Power. Luc. 18. 19.

XV.

He that makes Lawes for men must be above man. And he that will make them perfect, must himselfe be without imperfection.

XVI.

A man cannot make a Law more perfect then himself. Nor impartial, because he is a Party governing or governed.

XVII.

The Lawes of Medes and Persians, and all the Governments of Achem, Rome, and Venice, &c. were and are imperfect, some profane, some superstitious; Or, All.

XVIII.

The man above man, Christ Jesus is our one Law-giver. Ja. 4. 11.
who is able to save and to destroy.

XIX.

He is our King, he is our Law-giver, he is our Judge, he 11. 33. 12.
will save us.

XX.

They that will vie for Legislative power, must necessarily rival Jesus Christ,

XXI.

They that will rival Jesus Christ, can only do it in this life.

XXII.

The Legislative power of Jesus Christ is only in this life, for after death cometh Judgment, that every one may receive the things done in his body, to be judged out of those things which are written in the Books, according to their works. Heb. 9. 27.
1 Cor. 3. 10.
Rev. 20. 12.
Mat. 16. 27.
1 Cor. 15. 28.
And afterwards shall the Son himself be subject to the Father, that God may be All in All.

XXIII.

They that will Rival Jesus Christ, or his Legislative power, must necessarily finde fault with Gods Law.

XXIV.

They that find fault ought to amend, and they that thinke to amend Gods Law, make themselves wiser then God.

XXV.

Prov. 26. 12.

They that thinke themselves wiser then God, are but so in their own conceits, and there is more hope of a Fool, for the foolishness of God is wiser then men.

1 Cor. 1. 25.

XXVI.

Job 28. 28.

Prov. 1. 7.

Psal. 119. 98.

99; 100.

The fear of the Lord is the beginning of knowledge, his Commandments make us wiser then our enemies, and give us more understanding then our Teachers. The keeping of his Precepts make us understand more then the Ancient.

XXVII.

1 Jo. 2. 3.

When men acknowledge God, then they are godly, no man doth acknowledge God that doth not obey his Law.

XXVIII.

LAW.

Psal. 19. 7, 8, 9.

Deut. 4. 2.

12. 32. Prov.

30. 6. Rev. 22.

18, 19.

Joel. 1. 7. Deut.

5. 32. 17. 20. 28. 14.

Exod. 12. 19, 49.

Lev. 24. 12.

Numb. 15. 16.

Exod. 10. 10. 23. 9.

12. Lev. 16. 29.

17. 12, 15.

18. 26. 19. 10, 34.

23. 23. 24. 16.

25. 6. 35. 47, 48.

Numb. 9. 14. 15. 14, 15.

16. 26, 27, 28.

19. 18. 35. 19.

Deut. 1. 4. 5. 44.

10. 13, 19.

14. 21. 17. 15.

23. 7, 20. 26. 21.

Deut. 29. 12.

31. 11.

Joel. 8. 33.

10. 9.

His Law is perfect, his Statutes are right, his Judgments are true and righteous altogether. So that none may (a) add nor diminish. Nor (b) turn to the right hand, nor to the left. Nor have any (c) other Law for the stranger, then for the home-born.

XXIX.

Ja. 2. 2.

Rom. 7. 12, 14.

Ja. 1. 25.

Ja. 2. 10, 11.

The Law is a Royall Law, Spirituall, Holy, Just and Good. A perfect Law of Liberty, so perfect, that whosoever shall keep the whole Law, and yet offend in one Point is guilty of all, and the reason is, because that he that commanded one commanded all.

XXX.

Man cannot possibly invent another Law, save only in disobedience, and opposition of the Law of God.

XXXI.

God himself keeps his own Law, and with all his Saints and Angels will keep them for ever in the Heavens.

XXXII. God

XXXII
By keeping this Law, the People of *Israel* were a peculiar Treasure unto God above all People, and were to be a King- *Exod. 19. 5; 6.*
dom of Priests, and an holy Nation, and were multiplied as *Deut. 1. 10.*
the Stars of Heaven, and as the Sand which is by the Sea for 1 King 4. 10.
multitude, and were eating and drinking and making merry,
and they dwelt safely, every man under his Vine, and under 25.
his Figtree, and Silver was as the Stones in *Jerusalem*, it was 1 Chron. 10.
nothing accounted of. 21. 27.

XXXIII
The People prospered alwayes, and fared well, keeping this 1 King. 4.
Law, both in the time of Kings, and in the time of Judges. 2. 7.
but they fared ill when they forsook it, both in the time of 1 King. 17. 1.
Kings, and in the time of Judges. Chap. 2. 24.
Jof. 2. 11, 12, 13, 14, 15.

XXXIV
The united Provinces, living under the shadow of this
Law, are multiplied exceedingly, and are eating and drinking
and making merry, with great plenty of Gold, Silver,
and all other abundance, prospering in all their Labours, and
fare better then all the Kingdomes, and Common-wealths in
the whole World, if then we will envy them, and fare better
then they, let us live up closer to these Lawes of God then
they, and we shall prosper more then they.

XXXV
The basis of Tyrants Lawes, are Lust and Selfish. The
basis of Lawes by Parliament are YEAS and NAYES.

XXXVI
In what a tottering condition is that Nation, whose
Being and well-Being depend upon the Ebbings and Flow-
ings of YEA's and NAYES.

VXXXXVII.
Though men have not Legislative Power, yet Council and Council.
Wisdom is necessary to the Order and Execution of good Go-
vernment.

XXXVIII
The wisdom of a Nation is in choosing a goodly Council, and
the safety in a multitude of Counsellors: where every mans
Reason (like a publick Treasure) contributes to safety, so they
Pro. 11. 14, 15, 22, 24, 26.

be not executors of their own Counsell.

XXXIX.

Pro.

The strength of a Nation is in multitude of People, and the wealth of a Nation in frequent Trade and Traffique.

XL.

One chief Council or Authority must be over all, for Appeals and Difficulties.

XLI.

As it is presumption in the chiefest Councils to Rival the Lord Jesus Christ in his Legislative Powers: so it is below them to descend to lesse then appeals on the most difficult Case.

XLII.

When Supreme Councils are but representatives of the People, it obligeth them to obey whom they represent, and be to them accountable (which would be thought a solecism) but if they judge for God, they represent God, and ought to obey him, and be accountable to him.

Deut. 1. 17.
Deut. 17. 19.

XLIII.

When Supreme Authority, Council, and Government, do not represent God, in judging for God, their highest titles can be but to represent the people, though that be but a fallacie. For the people are never consulted with, nor scarce suffered to petition. But the shadow will be more considerable than the substance. The Representatives will act both parts, disposing of Estates, Lives and Liberties of the Represented, and their Posterities at pleasure.

XLIV.

A wise Counsel establish the People. But a foolish Counsel establish themselves.

XLV.

Whether the Supreme Council or Authority be few or many, or whether Appeals be to many or few, is not worth the dispute, much lesse one drop of blood, so a true Government be settled. For then an Eldership of seventy, or a Kingship of Solomon do alike make the people happy. Then the great dispute of Monarchy, Aristocracie, Democracie, Olygarchie, Polygarchie, Anarchie, (which affrightens the common people like

like an exorcism) do all fall to the ground as groundlesse disputes. Though all the quarrel hitherto hath bin, not What Government, but Who shall govern?

XLVI.

If the Supreme Authority be wicked, it is better have one Tyrant then many. If it be good, it is better have many helps then few, like two strings to a Bow. 1 Cor. 12. 28.

XLVII.

The Election of Governours, is given by God unto the Election. people to have a share in.

XLVIII.

The excellency of Venice, and other places, is but the wisdom and order of election. Deut. 1. 13. 16. 18. 17. 15. Act. 6. 3.

XLIX.

As many are best for Counsell, so few for Order. Order.

L.

Want of order breeds confusion; but God is the God of order. 1 Cor. 14. 33.

LI.

It is a breach of Order to begin a second business, before the first be finished. And to grasp at all, perfecteth nothing. For all cover, all lose.

LII.

Where there is concord and unity in council, there is strength and honour. But where there is discord, there enters contention and ruine. For a house divided cannot stand. Concordia parva res crescit, discordia mixta milibuntur. Mat. 12. 25.

LIII.

Only through pride comes contention. But take away the wicked from the Council, and Government shall be established. Pro. 13. 10. 18. 25. 29. 14.

LIV.

Whether Governours in Authority be few or many, they are but a part of Government. Governours.

LV.

Every man naturally affecteth Government, and would be alone, or (at least) upper most.

LVI.

(8)
LVI.
Every man by nature will be flattered and adored.

Pro. 11.2.

Pro. 12.15.

14.11.26.27.

Every mans way is right in his own eyes.

LXVII.
Till men can submit to Government, they are not fit to be Governours.

Pro. 19.12.

LXVIII.
Such as the Governours are, such are the People, whether be to Wisdom or Folly, Virtue or Vice.

LXIX.

Ambitious Governours destroy the People, and covetous make them miserable. We have had both.

LXXI.

Pro. 28.15,16.

Unlimited Governours are like Lions let loose into the Wildernesse of their own Passions, where Lust (like hunger) minding them of their prey, they seize on all that is next them.

LXXII.

Governours who are supreme above men, have none above them but God. If therefore they have not the Word of God to limit them, they grow boundlesse.

LXXIII.

1 Sam. 8.

1 Per. 1.13.

Deut. 17.14,20

Where Kings are Governours, they are supreme, yet they are limited by the Word of God. And the people are limited who desire them.

LXXIV.

Pro. 18.16.

1 Chro. 11.14.

When Kings forsake the Lawes of God they became Tyrants, and God stirred up enemies against them, sometimes strangers, sometimes their own people, sometimes private men: For when Governours alter their Properties, they are no more Governours: no more then when a wise man becomes a fool or Madman, can be any longer a wise man.

LXXV.

Whoever destroyed a Tyrant, was himself rewarded with their Crown, or might have been so rewarded.

LXVI.

Places make not men; but men make Places.

Place.

Places make not men wise, nor honest, but discover what they are, *Magistratus Offendit, Virtus non facit.*

Men may be as wise and honest out of Councill as in Councill, out of Parliament as in Parliament.

A Fool in a wise mans place, a privat Spirit in a publick, Servants on Horseback and Princes on Foot, and Princes to be companions of Theeves, loving Gifts, and following after rewards, makes a lean and deformed Common-wealth.

Ecc1.10.6,7,17
If 1.23.

Nevertheless, the least cheereed Christian is sufficient for a Judge, and the simplest meaning man for a witness: since no man ought to witness or judge beyond what he sees or hears, unlesse it be in discerning of a false witness.

1 Cor.6.4.

Deut.1.17.
Lev.19.15.

Governours are not Governours without a Sword, nor ought they to wear it in vain, but to punish evill doers.

Sword.
Rom.13.4.

Against the Righteous man there ought to be no Sword, for the Law it self is not made for a Righteous man.

1 Tim.1.9.

Every Sword is a Sword of Justice or Injustice, wherof the first is only of God.

The ordinary Sword is for the Magistrate in time of Peace, the extraordinary for the Soldier in time of Warr.

The abuse, or neglect of the Sword of Peace, draws forth the Sword of Warr, for because Sentence against an evil work is not speedily executed, therefore the heart of the Sons of men is fully set in them to do evil.

Ecc1.8.11.

When offenders are greater and stronger then Magistrates, and do resist them, then an Army performs the work of a Magistrate.

When the War is ended, the Sword ought to be put up in a peaceful Scabbard.

An Army in time of Peace is a badge of Slavery, which in time of war and danger is a means of deliverance and safety.

LXXIX.

Nevertheless, when souldiers have done their work, they ought to be paid and cherished.

LXXX.

When souldiers have purchased Freedom and Peace to a Nation, they ought not to be debarred of it themselves. Nor ought to be disbanded till they are made capable of the same Peace and Freedom they have procured to others.

LXXXI.

Exod. 18. 21.
Deut. 1. 15.

Soldiers, who are Magistrates in time of Warr, may more easily be Magistrates in time of Peace. And as the Magistrates Sword neglected made the Soldiers, so the Soldiers Sword improved makes a Magistrate.

LXXXII.

The wisdom and conduct of Warr is in the Officers, the strength and execution in the privat Soldier.

LXXXIII.

There is as much reason or more to pay the privat Soldier, as the Officer, by how much his labour, danger, and want is greater.

LXXXIV.

There is as sufficient subsistence for privat Soldiers in time of Peace as in time of Warr, and as all men fare better in time of Peace then Warr, so ought the privat Soldier.

LXXXV.

Sudden disbandings renew a Warr, or fill the high wayes with violence.

LXXXVI.

Warr is not ended till a Peace be settled, nor peace settled but by a true Government.

LXXXVII.

There can be no true Government by the enemies of Truth and Government.

LXXXVIII.

England hath many enemies, many such enemies both powerfull and dangerous.

LXXXIX.

The dangerous enemies are at home, the powerfull are abroad.

XC.

The enemies abroad lose their power, if we subdue or convert our enemies at home.

XCI.

The enemies at home will never cease so long as the contention

tion

tion is about who shall Govern.

XCII.

If the Army are our Governours, they can reforme no more then the Parliament, till they have a better Rule then the Parliament so reforme by.

XCIII.

There can be no better Rule then the Rule in the Word of God.

XCIV.

God is able to overturn Armies as well as Kings, Parliaments, and Protectors.

XCV.

God will overturn Armies if they set up themselves in the place of his Son Jesus Christ.

XCVI.

If the Army do own the Legislative power of Jesus Christ, the Lord Jesus Christ will own them, and establish them; but if they believe not they shall not be established. For those that honour me I will honour, saith the Lord, and they that despise me shall be lightly esteemed.

XCVII.

If the Army Proclaim the Lawes of God, what man dares fight against the Lawes of God, though the Jesuit and Lawyer together should incourage them for their own conscience would fight against them.

XCVIII.

If the Army Proclaim not the Lawes of God, though they had the Ghost of Lycurgus, Numa Pompilius, and Mahomet to boor, and should penn their Lawes from the Tongue of men and Angells, they should neither satisfie the conscience of their Friends, nor deter the courage of their enemies.

XCIX.

What party soever (though a Kings party thus low, though a Parliaments party thus broken, though an Army party divided) shall first Proclaim the Lawes of God, with any probability of setting them, though they dissemble, yet shall they prevail, by how much the very title of the quarrel is far more high and honourable then all other titles whatsoever, and the burthen of mens Lawes so great? How much more if they mean in earnest.

C.

The very title of the Lawes of God will unite all parties, but the wicked and prophane: and who would willingly hazard his Soul with the wicked and prophane?

Cl.

B 2

The

2 Chro. 10. 10.

11. 7. 9.

1 Sam. 2. 30.

Rom. 2. 14.

Gal. 1. 8, 9.

Deut. 16:18. The wicked and prophane (both unwise) will never sett up the Lawes of God, though the wicked and prophane dare never openly contradict them. **CIII.**

The setting up of the Lawes of God will settle Judges, Records, in every City or Town Corporate, whereby the Towns and Cities will be obliged, not only in conscience, but in gratitude and sense of their own benefit, to adhere to those that shall first proclaim Gods Lawes. **CIII.**

The setting up of Judges and Records accordingly, will save above two or three millions to the people yearly, beside Vexations and Troubles.

CIV. The setting up the Lawes of God, will settle all men in a peaceful Possession of their own, whether it be Houses, Land, or any other Possession.

CV. The setting up the Lawes of God, will take away the strife of Titles and false witness. Rewarding evil doers with the evil they meant to have done.

Deut. 16:19.

CVI. The setting up and proclaiming the Lawes of God, need no other Council than alone to proclaim them, being already penned by the Finger and Penman of God.

Deut. 28.

CVII. The Curses of the Law of God, are provided for all those that oppose the Lawes of God: And the blessings for all those that love and obey them.

Adds this after Proverb LX.

Mat. 7:12.

Lnc. 6:13.

Supreme Officers ought to be changeable, that they may equally share in obedience as well as command, and not forget to do as they would be done by.

Psal. 68. 1. Let God arise, let his enemies be scattered.

